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starts from the objective historical notices in 2 Tim., chap. 4, shows that these are not homogeneous, and, placing 2 Timothy as a whole just after Philippians, argues to earlier Pauline letters upon which 1 Timothy and Titus, as well as most of 2 Tim., 4: 9-end, are based.

His discussion of the Johannine writings is very searching and instructive, quite apart from the exact conclusions reached. Holding strongly to the apostolic authorship of the Apocalypse, *ca.* 90-95 (the aged seer, perhaps, using the help of another to reduce his visions to writing), he naturally assigns the almost contemporary epistles to an unknown Ephesian elder (not the elder John, whose presence in "Asia" he disputes), to whom he also credits the first literary form given to the Johannine gospel material (*esp. Logia*). Our present gospel is a working over of this first sketch (with dislocations as well as additions) by a less gifted member of the same Ephesian circle, whose hand is specially manifest in the appendix (chap. 21).

Many other points call for notice, such as his late dates for several sub-apostolic writings—*e. g.*, *Didaché*, 120-50, or 131-60 (its present form); Papias's *Expositions*, 145-60—and his reading of several parts of the latter's famous preface, including a dubious emendation of the text (p. 42). But space fails. We can only add that the book will richly repay study (notably its descriptions of the various religious ideals operative in the later apostolic age), and not least by those who differ most from its conclusions, provided they are ready to use and abide by strict literary and historical methods.

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NOTICE SUR UN TRÈS ANCIEN MANUSCRIT GREC DE L'ÉVANGILE DE SAINT MATTHIEU en onciales d'or sur parchemin pourpré et orné de miniatures conservé à la Bibliothèque nationale (No. 1286 du Supplément grec). Par M. H. OMONT. (Tiré des *Notices et extraits des manuscrits de la Bibliothèque nationale et autres bibliothèques*, Tome XXXVI.) Paris: Imprimerie nationale, 1900. Pp. 81. Fr. 4.

IN December, 1899, a French officer, Captain de la Taille, found in the possession of an old woman at Sinope a considerable manuscript of the gospel of Matthew in gold letters on purple parchment. He purchased it, and from his hands it passed into the Bibliothèque nationale. It contains about one-third of Matthew, chaps. 7, 11, and 13-24 being

represented. There are forty-three large leaves inscribed in uncials in single columns, and adorned with five painted miniatures representing scenes from the gospel history. The gold letters, purple parchment, and painted miniatures recall the Vienna Genesis, the Zürich Psalter, the Rossano Gospels, and a very few other manuscripts in which one or more of these sumptuous characteristics are present.

M. Omont, with the text in uncial type, printed according to the lines and columns of the manuscript, and followed, for greater convenience of reference, by the text reduced to words and provided with accents, breathings, and punctuation. The text is thus rendered perfectly accessible, and the textual evidence of the manuscript is further made intelligible by the presentation in the lower margin of the variants of the Rossano and St. Petersburg Gospels, the two great purple uncials with which it most clearly allies itself in form, probable date and source, and type of text. The miniatures, reproductions of four of which are given, especially resemble the famous miniatures in the Rossano codex. The manuscript was thus probably written in the time of Justinian or his immediate successors, under the influence of Constantinople, if not in that city itself. But, despite its age, the interest attaching to the manuscript is artistic rather than textual, as the text preserved in these sumptuous uncials is of little critical value.

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THE TEXT OF THE NEW TESTAMENT. By K. LAKE. ("Oxford Church Text Books.") London: Rivingtons, 1901. Pp. 104. 1s.

MR. LAKE'S book is the most concise little volume on textual criticism that has yet appeared. Such a book is clearly intended as the merest introduction to the subject. Eleven of its hundred pages are devoted to the object and method of textual criticism. An equal space is given to the uncials, twice as much to the versions, and there are chapters on the history of modern criticism and on the Western text. There seems to be no section on Greek palæography, doubtless through limitations of space. Yet into these narrow limits Mr. Lake has gathered a great deal on the history, method, and materials of criticism. While his English is not always of the smoothest, the book is distinctly readable, the difficulty of presenting technical matters in a way free from technicality having been pretty successfully met. His knowledge is thoroughly up to date, and in the movement toward the